

# THE BAPTIST.

J T Buck Hist Lib

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, APRIL 18, 1901.

VOL. III, NO. 23

Rev. J. B. Quin, returning from one of his appointments in South Mississippi to Clinton, called and left cash for THE BAPTIST.

Rev. J. J. Taylor, D.D., of Norfolk, Va., is the son of a Baptist minister, and has four brothers who are Baptist ministers. A father and five brothers are a good contribution to the ministerial ranks.

The Young Mens' Christian Association of Mississippi and Louisiana, held their meetings here April 11-14. We regret that our business carried us away from the city during the whole meeting.

A cork under water does not bob up more persistently than The Rookery does each season with something new—now it's Kites—flying machines, a great fun-maker for the boys. See ad. to-day.

While in the city attending the Lumbermen's Association, brethren R. H. Paine, F. G. Hawkins, and S. L. Hearn, of West Point, honored THE BAPTIST office with their presence. Come again, brethren. You are always welcome.

Pastor Wesson has recently held a series of meetings at Sardis, and though some serious sickness and one death came during the meeting, still it was a good helpful meeting. We note with gratification that Bro. Wesson's mother, who has been quite ill, is convalescent. Bro. Wesson's churches are doing finely in their contributions to the Missions.

We call especial attention of our readers to Johnson-Taylor Company's advertisement in to-day's paper. While they are a new firm in our city, they are carrying an immense stock of goods and are doing a good business. S. J. Johnson and S. J. Taylor are at the head of this business, and are well known in South Mississippi as successful merchants. We will ask our readers, while in Jackson, to call and see them.

A telegram has been received here announcing that President McKinley and party will make a stop in Jackson, on May 1st, arriving at 11:15 a. m. There will be thousands of people in Jackson, and Jones Bros. & Co., knowing that there will be a great rush on that day have prepared to handle all the business that comes to them. They will expect their many customers and friends to call on them.

Rev. W. P. Chapman, of Virgil, who a week ago had one of his legs amputated, is sustaining the shock remarkably well, and his friends are now hopeful of his speedy recovery. A few weeks since, brother Chapman cut one of his knees slightly with an ax, and inflammation set up which could not be controlled without amputation. We trust the Lord will soon raise up his servant.

The West Point church has called to its pastorate Rev. W. T. Hudson, of Memphis. We are much gratified that West Point has called this brother back to his native State. More than twenty years ago it was our privilege to room with this brother when we were young men in college. We welcome you back home, brother, and trust, that you will feel altogether at home, and that God will abundantly bless your labors as in the past.

Dr. Albert Henry Newman, Toronto, Canada, who has written so much and so well for the *Western Recorder* of late years, has accepted the chair of Biblical Language and History, in Baylor University, Waco, Texas.

Baylor, Waco, Texas, and the South are to be congratulated upon his coming; for in his department there are none greater than he. Surely Texas is seeking the best things, and finding them.

The *London Temperance Hospital*, in the twenty-seven years of its existence, has treated 17,901 patients, and out of this large number, there were only forty-five cases in whose treatment the use of alcohol was thought necessary. And yet there are many who can't survive a slight attack of "chills and fever" without ordering it by the jug.

Some take it when cold to make them hot; and, when hot, to make them cold—it is a shame!

The Baptist Church at Yazoo City, Mississippi, is being built, but the brethren of said church need money owing to a failure to procure part of the money subscribed. The writer knows a partially disabled confederate soldier who has not been able to work more than six months of any year since 1896, but whose heart is so thoroughly impressed with the great necessity for a church house being built in this rapidly growing city in the great delta country, that he has paid \$35.00 on this building. If this brother can do this much, can't every Baptist in Mississippi send Bro. W. J. Derrick, there from \$1.00 to \$10.00 to complete this building, so badly needed.

Last Sunday was a good day with us here in Macon. The day was perfect so far as the weather was concerned. The singing was excellent, congregation large. Our collections for Home and Foreign Missions amounted to \$135.00, which, added to former contributions during the year, will make our offering for benevolence about \$350.00. Year before last it was only about \$100.00. We will begin the remodeling of our Pastor's Home next week, which is to cost between five and six hundred dollars.

W. C. GRACE.

It was our very great pleasure to spend last Lord's day and Saturday before, in pastor Miley's field, and to be entertained in his hospitable, Christian home. We have known Bro. Miley for a goodly number of years. We loved him at first, but he grows on us with each successive meeting with him. We were with him at two of his churches, Union and Rockbluff. Baptist church houses in South Mississippi are built for large congregations, and they are generally well-filled. Bro. Miley has already raised considerably more for Home and Foreign Missions, than the Apportionment Committee at Association asked, having collected \$44.35. But on Sunday morning, between Sunday school and the preaching hour, he said to the congregation, that if any of them wished to make a free-will offering, they would lay it upon the table. In a few seconds, they had made up \$13.00 more. Bro. Miley is a wide-awake pastor, and is striving to lead his people to higher plains, both by precept and example. Bro. and sister Miley have a splendid country home, comfortable, convenient and attractive. It is very questionable in our mind whether there is a pastor in the State doing a greater work than Bro. T. J. Miley. May God multiply the number of his kind in the land.

The Gulf Coast Association.

This body will meet with the church at Gulfport on Thursday before the first Sunday in May, and those who wish to attend are requested to send their names to me.

Yours truly,

L. E. HALL.

Southern Baptist Convention.

The railroad company has promised me to place a through coach at our service from Harrison via Jackson to New Orleans, if we have a sufficient number going to justify it.

All delegates and visitors along this line will please write me at once.

CHAS. L. LEWIS.

Raymond, Miss., April 9, 1901.



## Proverbs, Chapter 22, 32.

BY W. J. HARVEY—A BLIND PREACHER.

The Book of Proverbs was written chiefly by Solomon, the wisest man that ever lived, and gives us a great many rules for us to live by. He tells us what are wise things to do, and what are foolish, how to know the right from wrong, and the book begins and ends with the fear of God, as the ground of moral excellence, and the guide of practical duty, in other words, no one can be truly wise or truly good who does not love and serve God. The more we love and study God's truth the better we understand it. Understanding is a wellspring of life unto him that hath it, but the instruction of fools is folly. Understanding is like a well or fountain of fresh living water springing up pure and wholesome, a source of life and joy to all who partake of it.

When Jesus talked with a woman of Samaria he told her that whosoever should drink of the water that he would give him, would never thirst, but it would be in him a well of water springing up into everlasting life, living water is always flowing, in contrast with ponds or pools that are called dead or stagnate. Instruction here means correction. Folly is the correction of fools, their folly is their own punishment. If a man has real knowledge and wisdom a good outward life will flow from it as naturally as a stream of pure water flows from a living fountain, but foolish people will do foolish and wrong things that bring their own punishment, the heart of the wise teacheth his mouth and addeth learning to his lips. Jesus says out of the abundance of the heart the mouth speaks. So if we want to say good and wise things we must take care that the heart is right. Solomon says again, keep thy heart with all diligence, for out of the heart are the issues of life. We will naturally talk most of that we think about and cannot hope to say words that will be useful and helpful unless our minds are stored with knowledge and love. God is love, the more we study God's words the more we will know about God's love, if our heart is full of the knowledge and love of God, we will talk most about the love of God, therefore let us study God's truth.

Kind words or words of love or pleasant words are as a honey-comb, sweet to the soul and health to the bones. Pleasant words, words of kindness are as refreshing to the soul as honey to the taste. Honey was commonly used in Palestine, for they had no sugar, both for food and medicine. It is soothing and healing, as well as sweet and appetizing. There is a way that seemeth right unto a man, but the end thereof is the way of death. A man often thinks that if he does what he thinks is right, it is sure to be right, but one's conscience is not always a safe guide. Paul thought he was doing right in persecuting Christians, but when Jesus appeared to him on the way to Damascus the truth burst upon him that his conscience had led him wrong because it needed to be taught the right.

The crucifixion who believe in Mohammed, that all those who will not believe in him, but their reward will be the

reward of the wicked. A man walking along in the dark on a way that led to a precipice would find the end of the way led to death though he had thought it the right way. He ought to have light or a guide. And God has given us the Bible as a light for our steps and a guide into all truth. Let us study the guide and know the way. Jesus is the light, the truth and the way. He that laboreth laboreth for himself, for his mouth craveth it of him. A man's appetite causes him to labor, for some work only when they are hungry, and Paul says if any will not work neither should he eat. Industry is everywhere encouraged in the Bible. And in many places we are taught that Satan finds some mischief still for idle hands to do, as in the next verse. An ungodly man diggeth up evil, and on his lips there is a burning fire. A worthless man studies mischief, and on his lips there is as a scorching fire. A worthless man spends his time in planning and plotting mischief, for instance—by lying and slandering his neighbor, it is as if he dug a pit for others to fall in and be hurt. The next two verses show some of the kinds of mischief that such a man does, his lips are like a scorching fire, because his words kindle strife. The Apostle James says the tongue is a fire, the world of iniquity.

Among our members is the tongue, which sets on fire the course of nature, and is set on fire of hell. It ought to make us shudder, when tempted to use angry words, or wrong words of any kind, to think that it is the fire of hell that kindles our passion for it is the heart that is wrong when the lips are scorching fire.

Shimei, who cursed David, is an example of such a man. A froward man causes strife, and a whisperer, separateth chief friends. A froward man is a perverse man, one who delights in doing and making mischief. He scattereth strife, like a sower who scatters seed over his fields, and quarrels spring up as the fruit of his sowing.

A whisperer is the same as a tale bearer. The words of a tale bearer are wounds. We all know it is wrong to tell tales on others, yet, how many do not resist the temptation to whisper around something they have heard that injures the good name of a friend.

Often the dearest friends are separated by such whisperings. So easy is it to misunderstand another's actions or words and make a false impression in the telling. A woman who had done great harm by this habit of talebearing, became a Christian, and deeply regretted the wrong she had done, going to her pastor to ask him how she could undo the harm, he told her to take a fowl and pick the feathers as she went through the village, letting the wind blow them where it would. When she came back to him he said, it is as easy to pick up those feathers as to get back the wrong words you have spread about. Take care in future to say nothing you would wish unsaid. A violent man enticeth his neighbor, and leadeth him into the way that is not good. So Absalom persuaded people to follow him and make him king instead of his father, and he caused the death of many thousands. A bad man is never satisfied to do wrong alone. He tempts his neighbor

or friend to join him in his wicked schemes. Sometime a man that is made violent by strong drink will persuade others to drink that they may be more easily led into wickedness, but this is the saddest thing in the world—leading other people into sin. The first chapter of Proverbs has a vivid picture of a wicked man trying to persuade the young into the pleasures of sin.

It begins with the warning: My son if sinners entice thee consent thou not. Other people cannot make us do wrong without our consent and it is no excuse for wrong doing, to say that we have been led into it.

He shutteth his eyes to devise froward things, moving his lips he bringeth evil to pass. When he shuts his eyes, the sign of reflection, he is certain to be concocting some scheme of villainy, for he meditates on nothing else. When he compresses his lips the sign of determination, be sure he has perfected mischief. He had laid his plans and is ready for action.

How shall we avoid taking part in these evil plans? Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Keep away from bad people and they cannot harm you, but it will harm you to listen to their talks or act according to their advice. The hoary head is a crown of glory, if it be found in the way of righteousness. A hoary head is one covered with white or grayish white hair, just as we call white frost. This sign of old age is not a thing to regret, for it is an ornament, like a crown of gold, if worn by one who is walking in the right way. In many places in the Bible long life is promised as a reward for those who keep God's commandments. He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. It is harder to keep our own angry passions in subjection, than to fight against outside enemies. Ruleth his spirit may be taken in a wider sense than slow to anger, and represents self-control. This is one of the hardest lessons we have to learn. Only one who has self-control can fitly rule others. David early learned to rule his spirit and this included the practice of patience. He often speaks of waiting on the Lord, resting in the Lord, and wait patiently for him. Fret not thyself because of him who prospereth in his way, because of man that bringeth wicked devices to pass. How can we rule our spirits? Let the peace of God rule in our hearts, for the fruit of the spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control. If we want this we must love and trust in God. Let his spirit control our spirits.

W. J. H.

## A Good Fifth Sunday Meeting.

Our Fifth Sunday meeting at Harrison was a most excellent meeting. A number of important subjects were discussed. The following brethren preached during the meeting: W. A. Hamlett, Grenada; B. R. Hughey, Arkabutla; A. A. Lomax, Batesville and A. V. Rowe, Winona. Brother Hughey lectured Saturday night. The following brethren of the ministry were also present: H. W. Rockett, H. L. Johnson, J. R. Taylor, J. W. Jones, W. H. Carder, and the writer. An offering was made by the church for missions. The meeting was educative and spiritually uplifting.

W. I. HARGIS.

## Too Late.

A. H. ELLETT.

I wonder if 'tis ever too late.

Ten virgins slumbered and slept while the Bridegroom tarried. I think all ten of them were saved. But five of them were not wise. They had neglected preparation for entering into the provision made for those who were prepared. They failed to pass into the enjoyment of the reward. They were willing, even desirous to do so, but when they essayed to make the necessary preparation it was Too Late.

The rich man became anxious about the welfare of his brethren, but Too Late.

## TOO LATE FOR PREPARATION.

I think God grants to everyone an ample day for preparation.

Nothing happens "all of a sudden." No rose blooms in a day. Milleniums to make the soil; at last a seed in the soil; period of darkness; the Autumn rains; the winter's frosts and frowns; the raw gales of March; the mingled sunshine and shadow of April days; the bending skies of June; then the flower without care or toil, the touch of immortal beauty resting for a moment upon its fragile petals.

No man makes an extemporaneous speech; no man preaches an extemporaneous sermon; no man writes an impromptu poem, or improvises an impromptu piece of music.

Brunel bored a magnificent tunnel under the Thames in London. But he did not do it in 1843, as the histories report, he did it, when, as a barefoot boy in Normandy, he went to the free school of the ship worms down at the pier. He was a good pupil, and in those golden days, before he and the century were in their teens, he built a tunnel under the Thames. Later would have been—Too Late.

It is a mistake to suppose that the Duke of Wellington won the victory of Waterloo. It was won by Arthur Wellesley in India before the dawn of the Nineteenth century.

God grants everyone an ample day of preparation. The night cometh when it is Too Late.

## TOO LATE FOR CONSUMMATION.

There is a crisis hour, passing which, it is Too Late.

Ah, if Grouchy had come. But he did not come. Alfred Vargrave awoke to the fact that the peace, the joy, the "Salvation of all his existence" reposed in the matchless character of Lucie. This consciousness came to him as he sat and read, with a sickening heart, a letter which closed with this fatal line:

"... Deem these words life's Good night To the hope of a moment."

So farewell,  
To the Past—and to you, Alfred Vargrave."

—"LUCIE."

A friend of mine said to me yesterday: "That property might have been mine. It was offered to me late one evening; I went home to scratch my head and think about it. I saw the golden opportunity and hurried back to accept the offer. Another man had already accepted it."

The world is full of instances; in trade, in

work, in love and in war, there is a crisis hour, passing which, it is Too Late.

## TOO LATE FOR REPARATION.

Saddest of all is the fact that there are endless years, throughout whose dreary days forever more, it is too late for reparation.

Did they tell you how the story of the passionate man and his child and his faithful dog? How he left the baby at home in charge of the dog? While he was gone a monster snake crept in to kill the baby. (The snake, as I saw it, was as large around as the posts of our north gallery at home.) The dog threw himself in front of the little child and fought a mortal combat with the snake. The floor was all bespattered and besmeared with blood. The snake was dead and dragged out of sight. The baby, too—the dog had thought best to pull its pallet back under the bed in case another snake should come. Then with the marks of the conflict on him, the dog stood in the door to welcome his master, and gratefully to receive even so much as a kind word for his fidelity. The father came, swept a swift glance around the room; blood on the floor, blood-stains on the mouth of the dog; baby gone. Out flashed his sword, and the dog was quivering in the death agony, run through the heart by the man whose child he had risked his own inarticulate life to save. I cried when they told me that story; my eyes fill again with the tears of my childhood to-day as I write it. Ah, the ineffable sadness of the realization that it is too late for reparation.

When the laws of God are transgressed in the body, and the temple of His Spirit is sadly defaced, and it is too late for reparation.

When the unkind word has been said, and the unkind deed has been done, and the heart that ached because of it, has ceased to beat, and the lips that would have spoken the golden words of pardon—Ah, they are closed. Too late now; it is Too Late.

But it need not be a malicious stab. It need not be an aggressive deed of wrong. It may be silence, merely, when the ear of the one who loves you is straining to hear. It may be a listless hand, when the spirit, staggering under the crushing weight, is looking appealingly to you. It may be merely an averted glance, when the light of your smile for an instant would illumine the path where it skirts the brink of the precipice, and save a soul from death.

A little while ago, I stood by the death bed of the man I most loved. And other friends were there—many others. All of us had known him from childhood. His whole life had been a desperate battle. We knew he was made of hero-stuff, but he went down sometimes under the pitiless assault of the fiend that beset him. Ah, God pity us, who of us has not? We helplessly looked upon his pitiful face of pain, and remembered how gentle and how generous, and how unselfish he had been. The enemy had never clouded or blemished the brightness of his kindness. We remembered, too, as we stood there, how, sometimes in his deepest need, we had not been kind to him.

Hear the pitiful truth of our fallen humanity.

"If I should die to-night  
My friends would look upon my quiet face  
Before they laid it in its resting place  
And deem that death had made it almost fair,  
And laying snow-white flowers against my hair  
Would smooth it down with tearful tenderness  
And fold my hands with lingering caress  
Poor hands; so empty and so cold to-night."

If I should die to-night  
My friends would call to mind with loving thought  
Some kindly deed the icy hands had wrought;  
Some gentle word the frozen lips had said  
Errands on which the willing feet had sped  
The memory of my selfishness and pride—  
My hasty words—would all be laid aside  
So I might rest—forgiven of all to-night."

If I should die to-night  
E'en hearts estranged would turn once more to me  
Recalling other days remorsefully,  
The eyes that chill me with averted glance  
Would look upon me as of yore, perchance  
And soften in the old familiar way,  
For who would war with dumb, unconscious clay?  
And so, I would be loved, and mourned to-night."

O friend, I pray to-night,  
Keep not your kisses for my cold, dead brow,  
The way's lonely, let me feel them now,  
Think gently of me,—I am travel worn  
My faltering feet are pierced with many a thorn,  
Forgive, Oh hearts estranged, I plead,  
When dreamless rest is mine I shall not need  
The tenderness for which I long to-night."

## Fermented Wine and Unleavened Bread.

I see in the issue of February 28th, Bro. W. C. Garrett asks the question, "Ought fermented wine to be used in the institution of the Lord's Supper?" Bro. Gilmore in the issue of March 14th, says: "Fermented wine should not be used, and all churches using it should discontinue its use."

He then proceeds to give his reasons for not using fermented wine, and says: "Inasmuch as all Reformed churches admit the symbolic nature of this sacrament, its spiritual significance is unaffected by the use of leavened or unleavened bread, fermented or unfermented wine."

Bro. Gilmore would have us believe that, because the pedit Baptists admit the symbolic nature of the ordinance, we may use leavened bread, or unfermented wine, and the spiritual significance of the ordinance is not affected.

If that be so, then we may sprinkle water on the candidate for baptism, cease to plunge the subject in the water, and the spiritual significance is not affected.

Paul charges the brethren at Corinth with profaning the Lord's Supper. He says one is hungry and another is drunken; but he did not tell them that they should discontinue the use of fermented wine.

Now I believe that Christ used fermented wine in the institution of his supper, and that the apostles used it in the administration of the supper. The Baptists, as a body, have used it from that day until now. I am nearly eighty-four years of age, and have been trying to preach the gospel fifty years, and I never found a Baptist that was in favor of using leavened bread and unfermented wine. I do not believe the juice of the grape is wine until it ferments.

Bro. Gilmore will have to prove from the New Testament, that Christ used the unfermented juice of the grape, in the institution of his supper, before the Baptists of North Mississippi will accept his answer to Bro. Garrett's question.

WM. J. THOMAS.



## "Christ in The Camp."

## CONFEDERATE WAR REMINISCENCE.

Some years ago Dr. J. William Jones wrote and published a series of articles entitled "Christ in the Camp, or, Religion in Lee's Army" which were very interesting.

Much on the same subject could have been written of the Army of Tennessee, for Christ was in the camp of those veterans, manifesting his presence, comforting his Saints, and saving sinners. Amid the wickedness of the camp, which was sadly prevalent, Jesus walked and showed his smiling face. Some of the most happy experiences of my Christian life were enjoyed there, in common with those who loved the Lord. Of the many reminiscences that might be written, permit me to make a note of one I well remember and will never forget.

There belonged to the Downing Rifles, 3rd Mississippi Regiment Volunteers a brave boy of the name of Bill Patterson, who had distinguished himself in the battle of Kennesaw Mountain, Georgia. This soldier, although handsome and brave, was not a Christian, but hope for him sprang up in my heart not many days after the battle referred to.

During a lull in the conflict between the contending armies, divine services were held in a piece of woodland, at which a large number of soldiers were present. The preacher was Rev. A. D. Brooks, of Missouri, who delivered a powerful sermon, taking for his subject, "The Opening Seals and Figurative Horses of the Apocalypse," dwelling upon the white horse and he that sat on him with a bow, "going forth conquering and to conquer." At the close of this powerful sermon, an ordinary looking man advanced to the preacher and addressed him in a whisper, asking permission, as I thought, to exhort the assembled crowd. Permission being granted, there followed the most powerful exhortation I ever heard from the lips of man. The stranger's countenance bespoke the intense earnestness and solicitude of his heart. From his eager, wistful eyes flowed hot tears which suffused his face, his tongue seemed touched with a live coal from the altar of God, with arms outstretched toward the listening crowd, he appealed to the lost sinner in tones the most pathetic, and reaching the climax of his exhortation, he put into the mouths of the poor, spiritually blind sinner the prayer of blind Bartimeus, "Jesus, thou Son of David, have mercy on me." Ah, it was thrilling. He then extended an invitation to those who desired to be saved from sin upon gospel terms to give him the hand. As might have been expected there was a rush, and among them was brave Patterson. My heart was glad.

Not many days after this service, the disastrous Confederate charge was made at the battle of Peachtree Creek (July 20, 1864), in which the loss was great on both sides. The writer, being among the wounded, was carried to the place where was being gathered the wounded and dying, among them was poor Patterson, who was laid upon the earth some thirty feet from me, mortally wounded. The surgeon examined my wound and said I would live. "You I made request that my bloody clothes be removed, and that

I be dressed for burial, which being done I calmly awaited the coming of the angel of deliverance.

Having been informed of Patterson's condition, I remarked, "We will both die tonight." About midnight, and while all was wrapped in the gloom of sad silence, which was broken now and then by the groans of the wounded and dying, I heard the voice of Patterson. He began singing his death song. In a clear tone he began singing the following hymn:

"Show pity, Lord, O Lord forgive,  
Let a repenting rebel live,  
Are not thy mercies large and free,  
May not a sinner trust in thee."

His voice grew weaker as he sang, till in a low tone he finished the song—

"Yet save a trembling sinner, Lord,  
Whose hope still hovering round thy word."

Then all was quiet, and I asked a comrade to see if Patterson was dead. He did so and reported that he was dead. Then said I, "He has crossed over before me, he has beat me there."

From the awful gloom of that, to me, memorable, sad and sorrowful night, and from the pain and agony of bloody carnage, the soul of brave Patterson was carried by angels to the Paradise of God. Glorious change for him. May it not be revealed amidst the splendors of that unclouded day that wonderful exhortation by that stranger, was instrumental in bringing the soldier boy to cry to God for mercy, as did blind Bartimeus, and to die with the penitents song upon his lips.

I said I was dressed for burial that night, and calmly awaited the coming of the angel of deliverance. He did not come then, and I am waiting still. The "blessed hope" that cheered me then, cheers me now. A poor sinner saved by grace alone through our Lord Jesus Christ, at that time, I am just that to-day, nothing more.

"Jesus, the very thought of thee  
With sweetness fills my breast,  
But sweeter far thy face to see  
And in thy presence rest."

"Grant me, while here on earth I stay,  
Thy love to feel and know,  
And when from thence I pass away  
To me thy glory show."

O. D. BOWEN.

Ellisville, Miss., April 11, 1901.

## A Good Day in Columbus.

Yesterday, Sunday, opened bright and clear. Our Sunday-school was at its best—all officers and teachers in position. The number present was 157, collections, \$7.00.

The pastor was greeted by a large congregation at 11 o'clock. One received by letter. The observance of the Lord's Supper was tender and impressive. The Union in the afternoon was well attended and new officers were elected. This is a band of greatly interested young people.

At 8 o'clock in the evening the old church was crowded to its utmost capacity, not so much to hear the preacher, but to witness again the administration of Bible baptism.

Two young ladies of the college received

the ordinance. Over one hundred of the girls were present. The college was well represented. The preacher discussed the beauty and impressiveness of Bible baptism.

Our missionary collections will round up nicely. We hope, preach and pray for a great awakening among the Father's children and also among the unsaved of the city. There are already indications of the Master's love and power.

This grand old church has recently finished an excellent pastor's home. It is beautiful for situation and well constructed.

The pastor and wife now gratefully occupy the new parsonage. Come to see us.

Fraternally,

A. J. MILLER.

Columbus, April 8, 1901.

## Gloster Church Meeting.

We had two sermons a day for eleven days, beginning on the 25th of March and closing the 4th of April. Such profound attention given to the gospel we have never seen anywhere—almost breathless silence all through every sermon.

Dr. R. A. Venable, of Meridian, did the preaching. We would be glad if we had the twenty-two sermons he preached for us printed. The book would be a valuable addition to any library.

We had no modern clap-trap to press in the unconverted. The gospel of the Son of God was preached by Bro. Venable with clearness and power. We did not even give an opportunity for any to join the church until asked to do so by one who wanted to join.

The meeting was not only a blessing to the church, but the good influence is taking hold on the entire town and community. Eternity alone will reveal the far-reaching effects of the meeting. We thank God and take courage.

Dr. Venable spoke one night of the importance and necessity of a Pastors' Home. The result was the raising of \$1,000 or more for that purpose. We paid the preacher \$100 for his work, and he left us on April the 5th for his home. A great meeting. Yes; to God be all the glory. Amen.

W. S. CULPEPPER,

Pastor.

April 8, 1901.

## Coast News.

I hear good reports from Bro. B. L. Mitchell and his work at Moss Point and Scranton.

Dr. J. F. Cook, who, with his wife, has been spending the winter at Ocean Springs, has recently preached a week for Bro. Mitchell's people at Moss Point. The membership was greatly revived, and quite a number of unconverted persons were reached, and it is hoped that in due time the fruit of the meeting will be gathered.

Dr. Cook preached for our people at Ocean Springs last Sunday. His sojourn among them has been very helpful, and is highly appreciated by pastor and people.

Bro. J. L. Finley has recently helped Pastor L. E. Hall in a good meeting at Gulfport. The Baptist cause is prospering there. The new Chautauqua auditorium is being rapidly pushed toward completion, and June will

likely find it ready for occupancy. This promises much for our cause in this section.

Things have decidedly a hopeful appearance at Biloxi. Our church seems to be in a revival state. The pastor recently preached two weeks of nights, including the Sundays, both day and night. The third week we had Rev. W. P. Price, of Jackson, with us four days, who preached day and night, much to the delight of our people, and, I believe, to the glory of God. It is refreshing to see a young man hew so true to the line, let the chips fall where they may. Such preaching is the hope of our age. He thinks the gospel of the first century is that which is needed in the twentieth century.

Last Sunday was "Easter," and, notwithstanding the great ado made by the Catholics, Episcopalians, Methodists and Presbyterians in this town, we had a large congregation at the morning service and the largest I have ever seen in our house at night. There were eighty-two present at Sunday school and about as many at the Young People's meeting. We have now been occupying our new house since January the 2d, and we have received during the last quarter fifteen members. All our meetings are now well attended.

We expect to open a mission Sunday school next Sunday week at Point Cadet, which is in the extreme eastern part of our city, about one and one-half miles from our church. We already have twenty names, and we think we will be able to open with thirty or more. The harvest is so ripe here, and we have so few laborers!

BLESSING BAY LEAVES.—The blighting effects of Romish superstition is very manifest here now. The poor, bluded people, both white and colored, are induced to gather large bunches of bay leaves, which grow very luxuriantly here. These they carry to the priest, who presumes to bless each bunch, for which he charges a fee of 25c. each. These bay leaves, thus blessed, are supposed to keep off evil spirits, cyclones and other calamities, and, in case of sickness, tea made from these leaves is thought to be a certain cure. How is this for Mississippi and the twentieth century?

J. B. SEARCY.

## Delta Worker's Conference.

J. R. G. HEWLETT, CORRESPONDENT.

The Greenville Baptist church gave, during the month of March, sixty-five dollars and seventy cents for Foreign Missions. Of this amount the Sunday-school gave seven dollars and thirty cents. I heartily endorse that kind of work.

In visiting my father recently, in his severe and long continued illness, I went to the home where I spent my childhood days.

Observing many changes about the old home I was impressed with the fact that quite a number of the rarest trees, in the orchard had disappeared. I saw no young trees growing instead, as was the custom when my father lived there. If one is successful in growing fruit, he must keep a supply of young trees with which to replace the old ones as

they pass away one by one. In order to get the best result from the young trees, he must cultivate and prune them.

So it is, brethren, in our great mission work.

The aged faithful veterans are disappearing one by one. But few churches are much concerned in preparing young workers to take their places. Thus we see many vacancies unfilled.

If there were no young pastors growing up our churches would soon be without shepherds. So if the young are not trained to give, our churches will soon feel the need of more contributors. Did I say "soon feel?" Yea, they have already felt this need for many years. It is by the faithful few that almost every Baptist church in Mississippi is supported.

Why not train the children in the Sunday-school to support the world-wide cause of missions as well as to teach them to place their trust in a Crucified Redeemer? "Train up a child in the way he should go, and when he is old he will not depart from it."

Cleveland, Miss.

## GLOSTER.

What has she done?

Let me tell you. Last Sunday the pastor asked for \$100.00 for Foreign Missions, the church responded nobly, and gave \$107.45. This is for one quarter's collections.

We take collections each quarter. We rejoice over the liberality of the brethren and sisters. The Ladies' Mission Society responded nobly with \$25.00. The church has taken her place among the best of the State.

## MISSISSIPPI ASSOCIATION.

Will all the churches of the association push their mission collection? Only one month till the South Baptist Convention will meet in New Orleans. At the last meeting of the Mississippi Association, each church was requested to raise as much as 25 cents per member for missions, this will take no great effort. A last word—will we help?

## SOUTH MISSISSIPPI.

Most all of the churches of South Mississippi are well pastored this year. Bro. Lowe and Schilling are still here enjoying the confidence of the brethren, and doing good work. Bro. Gardner is building a new house of worship at New Providence—a church organized more than one hundred years ago. Father Lamsdall, at Ebinezer, is preaching the gospel near the end of his life's journey. Bro. Walker is doing great things at Hebron. Bro. Sibley has just passed through a revival at McComb City. Bro. Anding proclaims the gospel at Summit. Bro. Purser at Osyka, Price at Mt. Olive, and others are doing work for God the world knows nothing about. Some young men in College doing acceptable work among the churches.

May this be the year in which there shall be a great effort made for the saving of the lost of earth.

Hear the command, "Go ye into all the world." God help us to obey.

JOHN P. CULPEPPER,

Pastor First Baptist Church,

Gloster, Miss.

## Colportage Wagons.

The American Baptist Publication Society has fifteen Colportage Wagons operating in the great Northwest; and are building four more to work in Texas. These wagons are of special design; and, it is claimed, will run a lifetime.

We need about four of these wagons to operate in Mississippi; and need them now. If we just had two of them in the Southern part of the State, right now, while the great work of transformation is taking place, bringing about the material development of the very best part of our goodly State, which is determined to be as good as the best Baptist country in the world, what a mighty work could be done.

If we were thought worthy, we could not ask for a better thing ourselves, at the hands of our brethren, than to become charioteers, of one of these gospel chariots, directing its course from house to house, from neighborhood to neighborhood, preaching the word, distributing books, tracts, taking subscriptions for THE BAPTIST, holding prayer-meetings, making Sunday-school talks, leading family worship, looking up boys and girls for our Colleges, and in many, many ways serving our country, and rendering acceptable service to our divine Lord and Master.

What a vast opportunity for good, is now presenting itself for this kind of work.

We ought to have several of these wagons, or gospel chariots, if you please, to begin work at an early day in Mississippi.

There will be no trouble about getting drivers, or charioteers, if you prefer to call them such; for the Lord always has a very needful place, and in due time, brings him forth, and stands him in the midst of this people.

Do we need and want them? Then, we can manage them.

## Mississippi Wins Honors in Kentucky.

We take the following from the *Greenville Times*. We congratulate the young man and his parents also upon his success:

"Mr. Percy Toombs, of this city, carried off the oratorical honors of the Georgetown, Ky., University last Monday night. His subject was 'The Evolution of Happiness.' Mr. Abner K. Wright, of Kentucky, whose subject was, 'On the Heights There is Liberty,' was decided by the judges, Hon. Chas. H. Rhodes, Danville, Ky., Rev. Argabrite and Prof. Yerkes, of Paris, Ky., second in contest. The same honor was won by Mr. Ray Toombs, a brother of Percy, two years ago. The young gentlemen are to be complimented on the honor they have won, both for self and the grand old State they represent."



## Benevolence.

BY PROF. HURST.

The progress of the soul is essentially not one of revolution but of evolution. Darwin's theory refined may not appeal to our limited conceptions as essentially true in all its refinements, but in a way, we are compelled to accept the theory of evolution in so far as it means an evolution or evolving from one State to another. It is only by a most rigid introspection that we are enabled to appreciate our own soul's state, and this must be done by the guide—consciousness. God has endowed each and everyone of his creatures with an immortal soul. It grows as the body grows until the body becomes grown and the soul has reached the stage when, with the mind, we say one has reached the years of accountability. The body stops growing, but the soul does not. How can it? It is immortal. It is God's own special gift to man to be used upon earth for his glory and to dwell with him forever in the great beyond.

In the meantime conversion comes and the soul enters a new existence. The shackles are cast off, the light that never was on seas nor land breaks in upon it, old things pass away, all things become new. But no man ever reaches the *he plus ultra* of his religious experience, there is ever something better beyond.

Then the soul's true state is essentially one of growth, continuous growth. For growth there must be things contributory aids, so to say. It is a divine arrangement of the all-wise Creator that among all the things contributory to the soul's development and growth none so much tend to develop and prepare for the celestial existence as service for others. Christ himself illustrates the great law—service to others and the kind of service for which there is apparently no reward. Long ago the immortal bard of Avon said:

"The quality of mercy is not strained: it droppeth as the gentle dew from heaven. It is twice blessed. It blesteth him that gives and him that receive. The same may well be said of benevolence."

True benevolence has in it two essential characteristics. It must be born of an innate principle of benevolence—*ell. - wishing*—and it must be manifested towards one who cannot return the favor. Giving with the selfish anticipation of recompense is only the refinement of selfishness and God does not countenance such. The man who under the inspiration of the soul's uplifting in a communion with God, gives of his substance to those whose only recompense will be tears of gratitude and hearts too full for utterance, exercises true benevolence—that benevolence which merits the approving smile of God. Benevolence—that is giving with the accompanying significance, *real well wishing*—is one of the finest elements of the human soul and nothing will so develop the soul's vision as its prayerful cultivation. In the heart of the generous, whole-souled man of benevolence is something great and noble. He looks upon the world with a serene face and an uplifted soul. There is nothing little, picaresque, niggard, shriveled, penny-wise and pound-foolish about him—he lives in an elevated atmosphere.

Emerson says that every act rewards itself, or, in other words, integrates itself, in a twofold manner; first, in the thing, or, in real nature, and secondly in the circumstance, or in apparent nature. Men call the circumstance the retribution, or the reward.

Every soul realizes that for something something is demanded. There are always subtle whispers of justice to be rendered.

"The terror of cloudless noon, the emerald of Polykrates, the awe of prosperity, the instinct which leads every generous soul to impose on itself tasks of noble asceticism and vicarious virtue, are the tremblings of the balance of justice through the heart and mind of man."

Experienced men of the world know very well that it is always best to pay scot and lot as they go along and that a man often pays dear for a small frugality.

Has a man gained anything who has received a hundred favors and rendered none?

Benefit is the end of nature. But for every benefit which you receive a tax is levied. He is truly great who confers the most benefits. He is base, and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms.

## Preacher's Advantage.

BY KROSS KUTT.

Whatever may be said of the disadvantages of a preacher's life certain it is that he has many advantages. If he is at all worthy he is admitted into the homes of the highest circles of society of his pastorate. His position guarantees to him this advantage. He does not have to establish himself in a community, and by degrees work up to the point of admittance into such, but he gains entrance by reason of his position. Not only is this true of him, it is true of his family. His wife and children have accorded this consideration because of his position and relations. Then, again, there are many incidental favors shown him because of his pastoral relations. In most communities his medical fees amount to next to nothing. It seems to be a principle among physicians to render professional services free to a minister of the gospel. This should never be taken for granted, however, in procuring the service of a physician, and compensation should be offered, but ordinarily it is declined.

Then the pastor is made the recipient of many little gifts which are not accorded to men of other callings. His wife and children share with him in this. True, this may be regarded a small consideration, but in the end it means much.

The truth is, that the pastor is sometimes offered considerations which he should decline. In some quarters when a disreputable person dies he has slipped into his hand a certain amount to preach the funeral sermon of such a one. This has the meaning that he is to say something praiseworthy of the most

unworthy. No genuine man who calls himself a preacher of the gospel will touch such filthy lucre. The funeral service should be conducted, but the man of God should leave himself free to say what he may choose. But this aside. Then again, if he be a worthy man he enjoys the esteem of the community in which he resides. His honesty of purpose in preaching the gospel in its fullness will not impair his standing, but will enhance it. People have always respected a manly ministry—one that is not afraid to declare the whole counsel of God. If he be chicken-hearted and a trimmer the world loses respect for him, and it should. It is entirely beneath the Christian ministry to be other than courageous in preaching the whole truth.

If the incidental advantages enjoyed by a minister could be aggregated at the end of a given year they would be seen to be considerable. This is especially true of a straightforward manly preacher who utters his convictions without varnish or veneer. The community may not always agree with the utterances of a manly preacher, but if he is known to be honest, to be sincere, to be fearless, he is honored because of these virtues. The world sickens on a namby-pamby fellow who sugar-coats the truth, and seeks by his own device to make palatable that which is not.

When one descends to the low level of compromise of preaching nose-gay or sensational sermons in order to win popular applause he is paving his way out of the pastorate. But when he reproves, rebukes, exhorts with long-suffering and patience he wins a place in public esteem second to that of no other.

I know of a pastor who has been in a large city for many years. He is now an old man, and yet he has never ceased to level his darts against wrong-doing in the strongest terms. To-day that man wields an influence above that of any other citizen in the community. In order to show appreciation of his worth the name of one of the chief streets has been changed to that of his own.

The preacher has his troubles, to be sure; his ups and downs are many but he has much compensation, provided he be a worthy man of God.—*Standard*.

## Do not be too late.

Let all the Church and Association Treasurers remember that the Foreign Mission Books close for the convention year, Tuesday, April 30th. The Corresponding Secretary has not the authority to keep the books open after that date. Every year some one sends funds too late, and says, "I hope this can be counted on this year." But the Convention year has passed, and the books closed. Please be prompt brethren.

We need \$40,000 in the next twenty days, so as to go to the Convention out of debt. We hope to get it. If each one who reads this notice, will do his duty, if he has not already done so, we will have enough to pay all.

Fraternally,

R. J. WILLINGHAM,  
Corresponding Sec

## Some Mission Collections.

At Hattiesburg they are carrying a heavy load in the erection of the new church, but are not so absorbed in themselves as to forget the command of the Lord to preach the gospel elsewhere also, as witness this check for \$108.50 for Foreign Missions.

Lula is a Delta church, built up by our State Mission work, and though themselves without a church house, send \$45.70 to Foreign Missions and State Missions. Columbus on the east side, adds to the three missions \$174.40, and Greenville, on the west side, runs the first quarter for Foreign Missions to \$156.00. Oxford sweeps the gamut with \$104.00, while Wesson sad under so many losses, gave \$65.43 to Foreign Missions. Here is a check from our Huguenot brother at State Line, which reads \$28.10 for Foreign Missions, and in company with it, from the almost opposite end of the State, where Fellowship is, comes another for \$25.00, same cause. At Ebenezer, the sweet spirited Lansdell breaks the bread of life to a noble country people, and to the same cause, sends \$15.40. Kosciusko loves the gospel, and also her young pastor, who is leading his flock into greater usefulness both at home in the mission chapel and abroad, by sending \$54.50. Grenada gladdens her pastor's heart in the larger gift to Foreign Missions of \$61.00. Starkville has heard the cry, "come over and help," and sends \$106.75 to swell the Foreign Mission tide. Greenwood, hardly out of the swaddling bands, answers the same cry with \$50.00; and Sardis this month adds \$24.00 to General Missions. Knight preaches to Quitman and Laurel, and takes mission collections as witness \$48.00 from one and \$40.25 from the other for State Missions. The Lower Pearl mission field responds to the faithful "step forward" of pastor Sibby, with \$40.00, while Biloxi, where our Bro. Searcy is renewing his youth, sends \$30.25 to same cause. The tide is rising. I hear its swelling murmuring rolling its treasures in Jesus' name to crown him King. Amen, and amen, so let it rise!

A. V. ROWE.

## In Contempt.

Such is the spirit with which the attack of Mark Twain, humorist, has been met by Christian people. On the one side is the command of our Lord, and needs of the people. On the other is the vaporing of the humorist who, for one time, sought to be serious, and to influence the Christian world against the doctrine of missions. In spite of such men as Mr. Conger, Mr. Rockhill, Sir Claude McDonald, and the higher Chinese officials, one of whom approved local settlements for damages as were made by missionary Ament. Mr. Clemens, as if under the spell of a hideous night mare, gnashes his teeth and howls his anathemas. Is it all for fun that he writes, and does he display himself in the guise of humorist? Far better had he done the manly thing as did the *Sun*, and confess his wrong doing. In the mean time, the churches in obedience to Christ's command, and in contempt of the humorist's nightmare, are taking their collections for

missions; and with their money make earnest prayer for the conversion of the heathen. See how God is answering. Dr. Clough reports 1,655 baptized between December 7th and Jan. 20th. Mr. Antisdel reports a large class of candidates and that he was never happier in his work, and the prospects were never brighter. Mr. Nelson tells of the large number of converts that have been gathered and of their faithfulness. The Chinese are welcoming the missionaries as they go back to their fields, and best of all, the missionary finds that the native Christians have been faithful to Christ, as a rule, and the authorities are giving better terms than the missionaries had before. Fruit has been abundant, and inquiries are multiplying every where. The blood of the martyrs has become the seed of the church.

## Explanatory.

I find that some of my brethren and friends, are giving me credit for the splendid article on "Joe Miller Ramsey," the blind boy preacher, and his work at Lexington, Miss., which appeared in last week's BAPTIST. While Brother Ramsey is well and favorably known in Mississippi, yet, I feel that in addition to what was said of him and the meeting, in the above mentioned article, it ought also to be stated that Bro. Ramsey is a Methodist evangelist, and that his meeting was held in the Methodist church in Lexington. The writer of that article is unknown to me, but if he is a Lexington Baptist, and if I ever find him out, I will certainly make him write again, for he has fine writing ability, and ought to use it, and ought also to sign his name to what he writes, in order that his pastor may not wear the honors.

It was said by some during Bro. Ramsey's meeting, that a "stranger coming to Lexington, could not tell Methodists from Baptists." Perhaps the writer of this article is a stranger in Lexington, and not being able to tell the difference, decided that no matter whose meeting it was, so good a meeting ought to be reported in some religious paper, and THE BAPTIST being the leading religious journal of the State, he chose that paper as his news carrier. At that rate the Lexington Baptists feel duly flattered, and so ought THE BAPTIST. The report of an unlabeled meeting, in a Baptist paper would naturally create the presumption that it was a Baptist meeting, and that the preacher was a Baptist preacher, so I do not blame those who misplaced the credit of that good article.

Our Baptist people got very much smitten with Brother Ramsey, and we did enjoy that meeting thoroughly, but the pastor doesn't want to be understood as claiming the preacher and the writing. Hope in the near future to be able to report a Baptist meeting.

Yours truly,

J. F. TULL.

Lexington, Miss., April 6, 1901.

## The Gulf Coast.

I want to say a word for our interest here, and I hardly know what is the best thing to

To me this is a very important field and the outlook is promising. Many emigrants are coming and some are going. Much improvement, new and better buildings; better roads, thrift and enterprise to be observed everywhere. Every branch of enterprise seems to prosper. The Baptists are forging to the front and intend to take a philosophical pie of our opportunity and make the best of the environments for God and his kingdom. Many difficulties confront us, but by the grace of God we hope to overcome them.

Our wise and invincible bishop at Gulfport has been getting in his best work and made a big Hall and about captured every thing in his section on both land and sea. None will ever regret the money that has been expended on that tall Building Hall of the seashore. He not only towers but widens out and covers well all the territory on his end of the line.

Coming on up to Biloxi, we find our 250 pound seige gun firing away at both short and long range, and with remarkable accuracy he brings down the game and stores it away in the new \$5,000 brick church that is nearing completion. Searcy is no small fish. There is nothing small about him, and yet his heart is the biggest thing, so large that he takes in the whole city of Biloxi and a big slice of Ocean Springs. Searcy is doing the hardest work of his life, and I hope will prove to be the best. Let every body help him, substantially and prayerfully.

Mr. Editor, come with me to the Point. There is nothing like making a point, especially a sharp point, a point that sticks and abides, and does you good and makes you feel. We have a point at Moss Point that points inward, outward and upward, but there are some discouraging points to be broken.

We have some as fine workers as ever graced a church, at both Moss Point and Scranton. They pray, and give and give and pray and give again. The number is entirely too small, however, who thus express the presence and power of the Holy Spirit. The holy groan and loud amen is not so frequently heard in the pew as in days gone by, even from the M. E.'s, but the grace of giving is better, if we could get them to give themselves first. What we most need on the Coast is more religion of the apostolic kind, self-sacrificing, punctual attendance at every service, and taking some part in the service. Deep piety, upright, downright, inright and outright godly living. The pure article of unadulterated Christianity is in demand. The world, the flesh and Rome gets in some fine work far his Satanic majesty. Jewish festivals, Good Fridays, and Mass for the dead has done much against true Christianity and makes it hard for Baptists especially. The Coast is worth saving, and the man who weakens in interest in our work here is not Christ's friend.

We thank God for such men as A. V. Rowe, Kerfoot and Willingham, who are continually praying and assisting in the work.

B. L. MITCHELL.



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In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self-pronouncing, to new subscribers, only \$3 30  
Same Bible, to anybody prepaid, for only 2 30  
THE BAPTIST and Baptist Annals, for 2 25  
THE BAPTIST and Home and Farm, for 2 25  
THE BAPTIST and Orphanage Gem, for 2 00  
Church Roll and Record 2 00  
Church Roll and Record, smaller size 1 50  
Baptist Orphanages in the South, by Dr. Z. T. Leavell, in pamphlet form, each, 5cts.; twenty-five copies 1 00

## The Resignation of Dr. Hatcher.

After twenty-five years as pastor of the Grace Street Church, Richmond, Va., Dr. W. H. Hatcher, on Sunday morning, March 20th, tendered his resignation to take effect June 1st.

The action of Dr. Hatcher was brought about through the desire many who wanted him to take charge of the educational campaign to be inaugurated, looking to the better endowment of Richmond College. The first thing they want to do is to secure the \$25,000 offered by the Educational Society, by raising \$75,000.

Two years ago Dr. B. H. Carrol, of Texas, did a similar thing, in resigning his church after about twenty-seven years of service to lead the Texas hosts in their great educational movement.

If any man in Virginia can do what they want done, Dr. Hatcher is that man. But to give up such a church as he had must have been a hard struggle, and we are disposed to

## THE BAPTIST.

question the wisdom of his action.

We doubt very much that, in leaving his church, "He will give himself to a wider range of work." The pastor of a large city church has about as "wide a range of work" as one man usually wants. We do not think that any man has a wider range of work, nor a higher range of work, nor a deeper range of work than a pastor of a Baptist church has. Educational work is good and must be done; newspaper work is good and must be done; the secretarial work of our various Boards is good and must be done; but "The King's Best Man," to quote Dr. Hatcher, is the pastor of a church.

Then, the Dr. is getting old now; and will soon wear out in the hard work and exposure incident thereto, that he now enters upon; whereas, if he had stayed in his pastorate, with an active assistant to have taken much of the "drudgery" of his office off his hands, he would have probably been with us, in the body, for many more years to come. He is one of the greatest men that Southern Baptists have ever had, and it is a pity to put so hard a task on his already stooped shoulders, from the weight of much serving, when there are so many middle aged men in Virginia who could do the work, and not wear under it, as our venerable Dr. Hatcher will. But that is the way to endow a college; and, our new endowment committee will have no trouble in finding a man to do a similar work for Mississippi College, as we have many who can do this work most efficiently—the product of our own institutions, too, "and to the manor born."

## To Rome in a Gallop.

In the days when the scepter of the Caesars held sway over well-nigh the whole world, "all roads lead to Rome," was a true saying. If you will now substitute "churches" for "roads," and let "Rome" sustain a similar meaning to "churches" in the amended saying, that it does to roads in the original, you will have a proposition that is much easier to defend, if questioned, than some could wish—especially, along about the "Easter-tide."

The reports from the churches—Baptist churches at that—which the papers bring this week, of "swell" Easter services, on Sunday, April 7th, throughout the entire country, are enough to make the heart sick, and the angels to weep.

In one city, far to the north of us to be sure, but others may be found much nearer home, we have just read the reports from fifteen Baptist churches, all of which tell of an "elaborate Easter praise service," in which "the music was of high order, the quartette being assisted by a harpist, organist and violinist," in some cases, while great throngs of people crowded the houses.

Some of these report a special "communion service," while all of them report baptisms, and one, especially, as many as "thirty-five candidates, including a number of young men."

Now, we do not object to the quartette, nor the organist, nor the harpist, nor the violinist; for we are willing for "everything that hath breath to praise the Lord," or that can have breath pumped into it, to do so; neither

do we object, but rather rejoice over the baptisms and the crowded house, even to the turning of many away for the want of room; but what we do most emphatically object to is that all of this should happen, of design, forethought and after much previous arrangement, on a certain day, rather than on any other day—this is where the danger lies.

It is in evidence that all these extra musicians and flowers were gotten up for this particular day, as if it was the greatest of all days; it is also in evidence, that these candidates for baptism were "saved up" for this very particular day, having been approved for baptism some time before, and awaited the coming of the "Easter-tide" as though there was a command prohibiting baptism at any other time—all of which we hate, with all the power we command to hate anything that is wrong in the sight of our Lord and Master.

We believe in the glorious doctrine of the resurrection, just as we do in the doctrine of election, belonging, as it does, to the great system of doctrines that constitute our religious faith, but we do not believe in the doctrine of the resurrection, as sublime as its teaching is, for a certain day, rather than for any other day. Every Lord's day, commonly called Sunday, is resurrection day; and it is just as appropriate to preach on the resurrection, on any one of these days as on any other one of them, just as the Spirit may indicate his will to us. But the Scriptures forbid our setting up one day above another; and, what the Scriptures forbid, history abundantly shows us to have been wisely forbidden.

We will go further: We do not believe in "taking advantage of the current of thought" and use the resurrection as the subject for an Easter sermon, just to show the abuse of the day; for the "abus" will soon grow, by such a practice, to be the "use"—this is the first step toward Rome, and will call for more to follow in the future.

The New Testament churches were, at first, as free from Romish tendencies as the most conservative country Baptist church of to-day; but by giving up a little here and adding a little there, to their faith and practice, we find them in two or three hundred years so far removed from the original model as to have the Pope, instead of the Christ, as their head and law-giver.

Of course it is hard to go against "the current of thought;" but when that "current" is wrong, there is but one thing to do—stem it.

"There is no deviation from a straight line that may not lead forever astray," says Kepler, and it is as true in religion as in anything else; then let's keep close to the straight line; even Christ, our Lord.

We subjoin a paragraph from one of our best exchanges, which expresses it about right:

"Easter editorials in daily newspapers, with their evident purpose of pleasing the church-goers, the milliners, the florists, the Unitarians and the Jews, are wonderful examples of 'breadth.' They begin with orthodox-sounding reference to the resurrection of Christ, then turn to the pagan origin of Easter, bow gracefully to the free-thinkers with the assur-

April 18,

1901

ance that even disbelief in the details of the scriptural narrative does not bar one from rejoicing in the possibility of human nature's rising victorious over adverse circumstances; then we have some prose poetry about the bursting buds and the lilies, and the birds; this leads us to bonnets and spring fashions; and as we near the end we perceive vaguely that we are to be glad because the weather is getting warmer and business is looking up. We have heard sermons built on the same plan, barring the bonnets; they seem to fit in, too, with some of the Easter music chosen by the choirs, written in waltz-time or "two-step." The same comment seems to be appropriate to the sermon, the anthem and the bonnet. How lovely! Nevertheless—we believe in preaching and singing about the resurrection more, not less, than is now customary in our churches."

Here is another that tells how far on the road to Rome the churches of Greater New York have gone in the observance of

"HOLY WEEK,"

which some will read with the approving smiles, and others with an aching heart:

"One of the most noticeable tendencies in this city in the last ten years is that of all denominations to take account of the period immediately before Easter. The fact that God's almanac is accurate, and his clock, with revolution of earth about sun, and moon about earth for the hands on the dial of space, no regulating, but itself regulates our own, compels admission that the anniversaries of crucifixion are determined with precision. It is the coupling of this certainty, with the supreme significance of the cross and empty tomb, that inevitably fastens thought to these events in his earthly life. The non-liturgical bodies are increasingly observing these anniversaries. The Baptist church of the Epiphany, with Drs. Judson and Sanders as preachers; the Fifth Avenue Church with Dr. Woelfkin as preacher, the First Church with Pastor Haldeman preaching on the events of the several days in the Passion Week are examples of the growing customs in our own fold. Others are also interested, and the church that at its mid-week service did not have its entire thought bathed in the temper of the last days of Jesus, must have been lonesomely exceptional. Methodist and Presbyterian and Congregational churches which conform their worship to this mood are very numerous. As for Easter Sunday it is doubtful whether there is a church of any kind in the city which will not regard the meaning of that day. We are simply reporting, not arguing. The time for arguing, in the opinion of many, has passed. Nor can those who observe these days be any longer scared by taunts about "aping" or "popery." Our denominational journals observe with both covers and contents, so that observers are now secure from editorial complaints on the matter. And yet, Rom. 14:5-6 is still good reading for many upon this subject."

## Books.

Elements of Agriculture, by Prof. J. B. McBride, of Virginia Polytechnic Institute, seems to meet a real demand in school work.

## THE BAPTIST.

9

Its style is lucid, and the treatment of the various topics presented is noted for its simplicity and perspicuity. It consists of 7 parts: Climate, Plants, Soils, Manures, Farm Crops, Animal Production and Miscellaneous Topics. These several general topics are presented in forty-six chapters, well written and handsomely printed. At the close of each one of these chapters is a well-prepared list of questions, covering the contents of the chapter, and closing with a problem for solution.

This neat, valuable production is gotten out by those enterprising publishers, B. F. Johnson & Co., Richmond, Va. Write for prices.

Whose Father is God? is the title of a booklet of 70 pages, written by A. L. Vail. It consists of seven parts and a sort of introduction under the heading, "The Fatherhood of God;" "The Use of the Word 'Father';" "The Use of 'Son' or 'Child' of God;" "Some Conditions of Sonship;" "Evil Fatherhood and Sonship;" "Silence of Scripture;" "The Only Begotten Son of God;" "The Meaning of this Restricted Use of Forms." It is the clearest and most satisfactory treatments of the fatherhood of God we have seen. It sets forth in no unmistakable terms the teachings of Scripture on this question. The discussion of this doctrine is timely, in view of the fact that the tendency of the day is to level down all moral distinctions among men and to disregard the differentiating principle of "true holiness." It sets out with much force and clearness the doctrine that God is the Father only of those who are in Christ Jesus. It is equally strong in its statement that men out of Christ are of their father, the devil. This treatise should be read by all young Christians who are not indoctrinated, as many are so loud in the advocacy of latitudinarianism. Any who wish this book can procure it from the author, A. L. Vail, Philadelphia, Pa.

The Official Directory of the Fifty-Sixth Congress has reached our book-table. In addition to a brief biographical sketch of each Congressman, it contains much valuable information with reference to all the officers of the United States. It contains about 350 pp.

The Story of Paper-Making, is the title of a handsome book of 136 pages, gotten out by J. W. Butler Paper Company, of Chicago. It attributes to the Chinese the distinction of being the discoverers of paper-making of the kind familiar to us.

In 150 A. D., they discovered that the mulberry might be utilized for other purposes than silk-making. So, in their crude way, they began the manufacture of paper, to take the place of stones, clay, skins, &c., for preserving records. The process of paper-making is traced with minuteness down to the present times. The 762 paper-making plants are now putting out not less than 4,500,000 tons of paper annually. The value of all paper produced during 1900 is put at \$150,000,000. This is indeed a very interesting little book.

Ford's Christian Repository and Home Circle for April has been received; the contents are: Frontispiece, James P. Eagle; The Gospel in Apocalypse, S. H. F.; Dependence on the Lord Jesus, S. H. F.; The Speech of Gamaliel—Its Philosophy and Folly—Wordly Wisdom and Wickedness, S. H. F.; The Spiritual Life, Mary P. Denny; Was Matthew a Divinely Appointed Apostle? Was Paul One of the Twelve, S. H. F.; The Outlook in Biblical Criticism, W. Garden Blaikie; Reman's Life of Christ, T. Lewis Smith; Have Baptists a Church Discipline, F. Adkins; "The Lord's Table," S. H. Shanks; Need of the Gospel for St. Louis—Regeneration More Than Reformation, J. F. Herget; Notes on Texts, Rom. 8:33; A Song of Hope—Angel Voices (Poem), S. H. F.; Jesus Bearing His Cross. The Home Circle: Women on the Walls, Sallie Rochester Ford; Our Syrian Mission; Letter from Mrs. Jureidini; Trip to Tucson, Arizona; Editorial. Address Ford's Repository, St. Louis, Mo.

As the Roman conqueror rode in his triumph through the streets of the Eternal city, a monitor knelt behind him in the triumphal chariot and whispered to him ever and anon, "Remember thou art a mortal."

Father, I pray that the still small voice of Thy Spirit shall evermore speak to my soul, warning me of the solemn truths I hear to-day; these three:—

The ample day of preparation hastens to its close, then it will be Too Late. The crisis hour of consummation gone, it is then Too Late. The door of the past will close, and the joyless years of the future will bring to me no hour for reparation.

Savior, speak to my spirit, lest I forget. Blue Mountain College, April 6, 1901.

## Meeting at Gillsburg.

We have just closed one more meeting of days at Gillsburg, in which Dr. Z. T. Leavell did all the preaching, and did it well. Our people were busy and we labored under some difficulties, still the interest was good. Five were received for baptism. Bro. L. will be long and kindly remembered by many friends in these parts.

With the editor's permission, I will reply to Brethren Lawrence and Gregory in a week or two.

Very truly,

T. C. SCHILLING.

April 12.

Down at It.

The lover of missions is. Why? New Orleans! and only a few days more! He thinks Dr. Willingham must have on a broad smile. At such a happy appearance, all would laugh; and China, Japan, Brazil, and other fields, would catch the strain, and the angels would sing.

To be living to-day, is sublime. But who know it? Only he whose heart is permeated with God's love and spirit. This man hears the call of Macedonia and finds his joy in heaven's approval of his deeds. Wake up, brethren, the time is short! Drop the Lord's money into the treasury.

J. E. PHILLIPS.



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It is not the work, but the worry,  
That wrinkles the smooth, fair face,  
That bleeds gray hairs with the dusky,  
And robs the form of its grace.  
That dims the lustre and sparkle  
Of eyes that were once so bright,  
But are heavy and troubled,  
With a weary despondent light.

It is not the work, but the worry,  
That drives all sleep away,  
As we toss and turn and wonder  
About the cares of the day.  
Do we think of the hands' hard labor,  
Or the steps of the tired feet?  
Ah! no, but we plan and ponder  
How to make both ends meet.

It is not the work, but the worry,  
That makes us sober and sad;  
That makes us narrow and sordid,  
When we should be merry and glad,  
There's a shadow before the sunlight,  
And ever a cloud in the blue,  
The scent of the roses is tainted,  
The notes of the song are untrue.

It is not the work, but the worry,  
That makes the world grow old,  
That numbers the years of the children  
Ere half their story is told;  
That weakens their faith in heaven  
And the wisdom of God's great plan.  
Ah! 'tis not the work, but the worry,  
That breaks the heart of man.

—Somerville Journal.

## The Legend of the Easter Rabbit.

All through New Orleans, but especially among the German population, the Easter rabbit and its nest, hidden in the sweet, old-fashioned gardens in the early Easter dawn, forms one of the pretty traditional customs observed at this season.

An old German lady told the legend of the Easter rabbit and its nest, yesterday to a group of little children, and the thought is so pretty that it is worth repeating here for the benefit of mothers who observe the custom without probably knowing its significance.

It is related that way back in the early ages of the church, a hen made its nest out in a wood. A dozen bright and beautiful eggs lay therein as the Eastertide approached, and the motherly hen warmed them day in and day out, guarding them from all possible harm. One night a fox came along and, stealing up softly and slyly, caught the hen and carried it off to its home. A little while afterwards a beautiful white rabbit sped through the wood. Seeing the nest with the white eggs, and feeling that they were still warm, the rabbit thought that she would continue to keep them warm till the mother hen would return. But the hen did not return, for the sly old fox had made a good supper of her, so the rabbit, kind and generous, continued to care for the eggs, till Easter Sunday morning the little chicks peeped forth. For days after the good rabbit continued to take care of the little chickens, finding food for them, teaching them how to scratch and dig for food, and being a true mother to the poor little motherless darlings till they were able to take care of themselves. A good farmer saw the kindness of the rabbit, and told it to his people, and how the little chickens burst the shell on Easter Sunday morning. The story spread, and in memory of this generous and beautiful act, the German mothers prepared beautiful nests of eggs for their little ones to hunt on Easter Sunday morning, telling them that the eggs were left by the good Easter rabbit.—Ex.

## Billions of Eggs.

At a rough estimate there are about 350,000,000 chickens in the United States.

They produce each year something like 14,000,000,000 eggs which represents \$175,000,000.

About \$130,000,000 worth of poultry is eaten in the country during the year; and the value of the living hens, at 30 cents a piece, is figured at \$150,000,000.

So the hen stands for about \$435,000,000 in the yearly economics of the United States. The hen out does the iron industry, the coal industry, the wheat crops and corn crop, incidentally soaring more than \$1,000,000 ahead of the total yearly value of cows of the country and their produce.

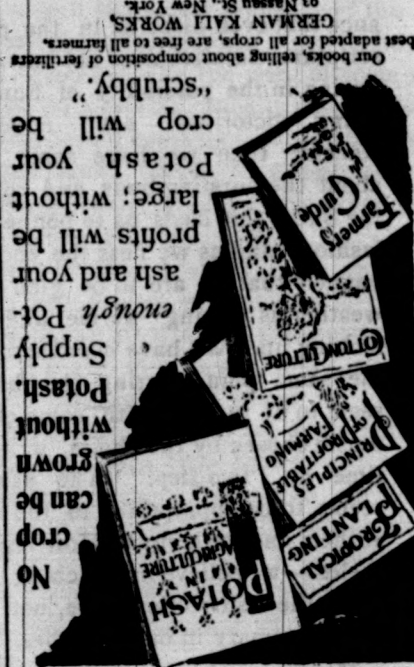
The egg business has been revolutionized in very recent years and its development has been marvelous. A comparatively short time ago, the market depended upon local farmers and upon Michigan, Illinois, Indiana and Iowa for its egg supply, and the great Southwest had no finger in the pie; but the improvement in railroad facilities and refrigeration have changed all that, and now Kansas, Nebraska and Missouri are sending out enormous quantities of eggs. The South, too, has taken up the industry, although the tendency in that region is to go into the business in a small way. Iowa is still, perhaps the heaviest producer; but Michigan eggs are said, by experts, to have the finest flavor, the difference being, doubtless, the effect of the sand and lime in the soil.

This sorting and classifying of eggs is a complicated performance. Sometimes it is done before shipping. More often it is done in the wholesale house or storage warehouses. First, the eggs are candled and sorted according to the degrees of freshness. In the old days this was done by passing the eggs before a candle flame in a dark room; but candling is now a misnomer, for the eggs are held before a powerful electric light hooded in tin, so that the light escapes only through one small aperture. The strictly fresh eggs, all of one size and color, are packed for fancy trade; mixed fresh eggs go together; eggs of varying degrees of staleness are divided into classes. The cracked eggs and dirty eggs are put aside.

Not an egg of any sort is wasted. The hopelessly bad eggs are sold for use in tanning processes. The dirties and the cracked eggs go to bakers, as do many of the stale eggs. Dirty and stale eggs are also sold to the small dealers in the poor quarters of the city, where the trade cannot afford high prices. The best retail dealers of the city buy only the best selected or mixed eggs.

There is money in the egg business, even for farmers who go into it in a small way, and almost every first-class city grocery has on its books a few local farmers who furnish small supplies of eggs superior in appearance and stamped strictly fresh. Very often these eggs are all the buyer's fancy paints them.

The United States exports large quantities of eggs to the West Indies and South America, and even sends them as far afield as South Africa, but France, Russia, Belgium and Denmark practically supply the European market. England, oddly enough, produces few eggs and imports yearly more than 1,300,000 from the continent.—St. Louis Grocer.



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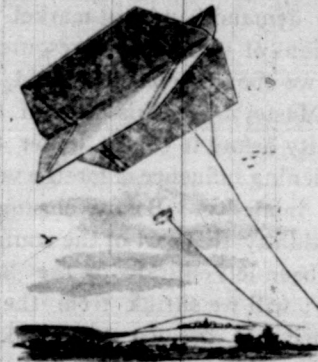
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### Six Weeks and Six Hundred Miles in the Saddle.

In company with brother Emeterio Valdez, the writer left Morelia January the second, for the Michoacan Association. The third day brought us to San Juan, where we were cordially received by the self-supporting Indian pastor, Josue Bautista, and his church and congregation, who entered heartily into the spirit of the four meetings we held with them. Lingered here for three days, we had extended conversations with the pastor about the work in general and his church in particular. In Nocupetero, of which town this same preacher was made mayor over his own protest, he showed us the block on which, entirely with his own money, he is soon to erect a Baptist chapel, where our Association is to meet a year hence.

At Embaro, an Indian settlement of a dozen families, we spent two days conducting meetings. A year ago there were no members here, but under the faithful labors of Isaias Arzate, four have been baptized, and seven candidates received, these eleven forming the nucleus of a future church.

The fourth annual session of the Michoacan Association was held in Guayameo, January 13th to 15th. The reports and statistics showed that gratifying progress had been made during the past year, and that the respective churches are in a healthy and hopeful condition. Much pleasure and profit were derived from a free discussion of the reports on temperance, literature, Christian education, Sunday schools, observance of the Lord's Day and missions. The Association was followed by a protracted meeting which lasted ten days, with the following results: over 1000 congregations, excellent interest, twelve baptisms with six candidates left over, the pastor and church made happy and encouraged to press forward. This church now has eighty-five members, thirty-three having been baptized last year and twelve this. The congregation has so increased that the brethren are planning to en-

large the chapel which they built at their own charges and dedicated only a year ago.

Joined by three of the Guayameo brethren, who helped us carry our cargo of Bibles, we climb over the Sierra Madre, and on the third day reach El Mineral de Guadalupe where, by our house-to-house Bible and tract work, we find the people to be not only liberal, but anxious to hear the gospel. A large hall is secured which, on the second night, would not hold the congregation, tho' many persons sat on the floor. Better interest and attention I have not found anywhere. The entire town seems ripe for the gospel.

From here we visit successively Pueblo Viejo, San Antonio and La Laja, in which villages members of the Guayameo church had already preached and established congregations. We held three or four meetings in each settlement and found several church members and candidates for baptism. This work is certainly of the Lord's planting, and should it continue to grow, these three congregations may be organized into as many churches at no distant day. By constant sales the cargo of Bibles has been so reduced that we release our Guayameo brethren who return home, while we still hold our faces to the South distributing the written word from village to village with copious explanations. On February 1st we reach the objective point of our journey—the Pacific Ocean, and in its briny waters bathe our tired and feverish bodies to our great delight. Port Zihuatanejo is certainly one of the most beautiful spots on earth. The bay is two miles long and looks as if laid out by the hand of art. It is in the shape of a V, whose lower point serves as a gate-way through which great ocean steamers enter, and in the more quiet waters of the bay, cast anchor, unload and load their cargoes near the town whose long row of front buildings lies parallel with, and looks out over the upper part of the V. From here we circle toward the north-west and reach La Union, a town of considerable size and importance.

Knowing nothing of the place or people, we enter and go to work trusting the Lord to open the way for the entrance of His Word. We are happy to find that the town is liberal, and, tho' they said no colporteur or evangelical preacher, native or foreign, of any denomination had ever visited the place, the Indians, led by a converted Government official, had been meeting regularly for nearly a year, to read and study the Bible and pray, "that they should seek the Lord, if haply they might feel after him and find him." On learning who we are and our mission, they seem delighted, and at once invite us to preach to them. Sixteen persons—men only—attended the first meeting, and all seemed so pleased that, with one voice, they ask us to preach again the following night which we did, sixty men and women being present. It was a sorrow to our hearts not to be able to remain and preach a week here and at other places, but to have done so would have kept us from home for several months. On our homeward journey, we look up the believers in Churumuco, San Pedro Jorullo, Ario and Santa Clara, finding them firm in the faith, and resolved to press forward in the Lord's work.

In Tierra Caliente the greatest variety and abundance of fruits and vegetables might be grown twelve months in the year, yet one may ride a week without seeing anything of the kind, the people are so slothful and improvident. At times it is difficult to secure any kind of food for man or beast. The wayfarer sleeps on his saddle-blankets, beds and mattresses being unknown. The precipitous mountain pathways are often dangerous, the heat intense, and all drinking water warm and indifferent, sometimes bad. The swarms of insects, in doors and out (called even by the natives "a plague"), leave their victims like one covered with measles. In view of the above considerations, the question may be asked: Why make these long, hard, hot journeys? Answer: This extensive territory, with its thousands of immortal souls, is never visited by a preacher, native or foreign, of any other denomination. Living here is disagreeable and hard, hence, there are few priests, and these, because of their corrupt lives, have but little influence. The people are hunting for the light. One Indian told the writer he had planned a trip to Mexico City, a distance of two-hundred miles, to buy a Bible, and another, an equal journey to Morelia, to be received into the church. This broad field is ripe for the gospel,

and somebody must be responsible for these perishing multitudes. Now seems to be the opportune time to push the work. Surveys of two railroads have already been made, and as soon as they are built, this section will be opened up to the outside world, bringing into demand and to market its millions of undeveloped resources. But we should seize the mold, for the Master's use, this mass of humanity before it comes under the hardening influence of foreign vices and infidelity. Before closing, I should say, this part of the country has been left entirely to the Baptists; will we shrink from the responsibility because the work is hard? We now have in Tierra Caliente three ordained native preachers and a dozen workers unordained, not one of whom has ever received one cent of salary from any Mission or Board. These men of God labor with their own hands during the week for a support, as did Paul, and preach the gospel to their people on Sundays and at odd times. They manifest untiring devotion to the work, but being ignorant and weak, they need guidance, instruction and encouragement. By his annual visits the missionary may put within their easy reach Bibles and other useful books and papers; he may keep prominent before their minds the fact that this giving of the gospel to the great mass of the people is their work, not his, and that he comes to encourage and help them do their work. By these trips, the missionary becomes acquainted with the field, the people, their difficulties and needs, and returning home with the P. O. address of the preachers and workers, he may keep in close touch with them by a frequent interchange of letters. It is a great deal better for him to direct twenty men in the work, than for him to do the work of twenty men, even if he could.

By the way, have you taken a collection for Foreign Missions, to help the Board go up to the Convention free from debt? The time is short, but if all the Lord's people will work, the task may be easily accomplished.

J. G. CHASTAIN.

### SALVATION MELODIES.

#### The New Century Song Book.

Has 126 hymns and 136 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address, Kiger Music Co., WACO, TEX.

### Southern Baptist Convention.

The forty-sixth session, fifty-sixth year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian church, New Orleans, La., 1901, at 10 a. m.

The annual sermon will be preached by Rev. E. Y. Mullins, D. D., of Kentucky, or his alternate, Rev. J. S. Felix, D. D., of Kentucky.

W. J. NORTHERN,  
President.

LANSING BURROWS,  
OLIVER FULLER GREGORY,  
Secretaries.

WOMAN'S MISSIONARY UNION.  
[Auxiliary to S. B. C.]

The annual meeting of this Society will be held in the Y. M. C. A. building, New Orleans, La., beginning Friday, May 10th, at 10 a. m.

ANNIE W. ARMSTRONG,  
Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION,  
SOUTH.

The annual meeting will be held in the house of worship, First Presbyterian church, New Orleans, La., beginning Thursday, May 9th, at 10 a. m.

L. O. DAWSON,  
President.

### RAILROAD RATES.

The Southern Passenger Association (comprising the following roads: Ala. Great Southern R. R.; Ala. & Vicksburg Ry.; Illinois Central R. R.; K. C., M. & B. R. R.; Louisville & Nashville R. R.; Mobile & Ohio R. R.; New Orleans & N. E. R. R.; Southern Railway and Yazoo & Miss. Valley R. R.), announce

"A rate of one fare for the round trip to New Orleans, La., and return, from all points in South-eastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction; to be sold May 7, 8 and 9, with final limit May 20, 1901, inclusive.

By depositing ticket with joint agent on or before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive."

O. F. GREGORY,  
Secretary in Charge of Transportation.

The South Carolina Inter-State and West Indian Exposition will be held in the city of Charleston, South Carolina. The site is one of the most beautiful that could have been selected. It contains one hundred and sixty acres, with a frontage on Ashley River of more than 2,000 feet, and within easy reach of the city by trolley cars, steam railroads and steamships. More than twenty-two acres of the Exposition grounds have been set apart for the midway attractions. A natural Lake containing more than thirty acres will be one of the features of the Exposition. The principal exhibition buildings will number eleven, viz.—the Cotton Palace, Palace of Commerce, Palace

### How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Prop. Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX,  
Wholesale Druggists, Toledo, O.  
WALDING KINNAN & MARVIN,  
Wholesale Druggists, Toledo, O.  
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 c. per bottle. Sold by all druggists. Testimonials free.  
Hall's Family Pills are the best.

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Hall's Family Pills are the best.

**Wanted**—Reliable and wide awake Agents who are successful canvassers for books or Religious Papers. An opportunity to make from \$25 to \$50 per week. Address P. O. Box L. B. 433, Chicago, Illinois.

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New Orleans, La.  
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Jackson, Miss.  
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**POSITIVELY RECOGNIZED**—Our store is positively recognized as the depository of everything known to human wants in dry goods, clothing, gent's furnishings, shoes and hats.

**OUR SHOE TRADE**—Has nearly doubled in volume, especially in high quality goods. We concentrate our energies upon better shoes, shoes that fit, shoes that wear, shoes that please the trade, shoes that make us friends.

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**MEN'S CLOTHING**—Men's and youth's clothing and furnishings also constitute a special feature in our immense business. These exclusive departments, associated with our carpet, matting, rug and housefurnishing stock, create an aggregation of stock much larger than can be found elsewhere in the city.

**OUR ORDERS**—Our mail order trade constantly increasing, new territory being acquired every week. Promptness and dispatch is our motto in this branch of the business.

**CORRESPONDENCE SOLICITED**—Parties living at a distance will find us ready to respond to any interrogations made in reference to prices, and samples will be furnished on application.

**HOUSEFURNISHINGS**—We carry an immense stock of housefurnishings, carpets, rugs, portiers, lace curtains, window shades, awning shades, curtain fixtures, fine screens, hassocks, everything that can be mentioned employed in the ornamentation of a home.

**WHOLESALE DEPARTMENTS**—We call special attention to our wholesale dry goods department up stairs, also our wholesale grocery department, 205 South State St.

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for Buggy Harness, Lumbermen's Harness, saddles, collars, whips, pads, sole leather, etc. We make our own work. Repairing a specialty. 2 testimonials, among hundreds, J. B. Wall-thall made me the best harness I ever owned. Used 7 years and still good. M. J. LOWREY, M. D.

I would not take \$50 for the soft saddle you made for me. The Texas saddle is also a corker.

M. L. THOMPSON,  
Hattiesburg.

PROMPT ATTENTION TO REPAIRING.

### QUEEN & CRESCENT ROUTE.

### SOUTHERN BAPTIST CONVENTION.

New Orleans, La., May 9-16, 1901.

For the above occasion, the Queen & Crescent Route will sell tickets to New Orleans from all points located on its lines at rate of one first-class limited fare for the round trip. Dates of sale May 7th, 8th and 9th, with final limit May 20th, 1901, inclusive. By depositing ticket with joint agent on or before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive.

For further information, call on nearest Queen & Crescent Ticket Agent, or address  
GEO. H. SMITH,  
G. P. A.,  
A. G. P. A., New Orleans, La.  
New Orleans,  
R. W. Bonds, T. P. A., Meridian, Miss.

of Agriculture, Administration Building, Mines and Forestry, Auditorium, Transportation, Machinery, Art and Woman's. In addition, there will be State and City Buildings from Pennsylvania, Philadelphia, Cincinnati, Baltimore, New York, Massachusetts, and State exhibits, including the States names, from at least twenty of the more progressive States of the Union. The West Indian part of the Exposition will contain the most varied and resources that has ever been made in the United States. The Exposition will open December 1, 1901 and close June 1, 1902. The architecture of the man Exposition Buildings is of the Spanish Renaissance order. The architecture of the State and City Buildings will be of the pure Colonial type. With its groves of palm trees, its lakes and fountains and roadways, its Midway and music statuary, minerals and machinery, its art and industry, the Exposition will be the most varied and complete ever held in the Southern country.

## FISCHER EMERSON PIANOS

The two best known for durability in the South.

## THE GRUNEWALDS are the agents, NEW ORLEANS.

rite for prices and save money and buy from this old, reliable d time honored Music House. Agents also for all other high ade Pia son, magna Qd Musical Instruments.







## Deaths.

## In Memory of

H. C. Weatheraby, son of Dr. H. I. and Elizabeth Weatheraby, of Amite county Miss. Born June 24, 1879, and died at his home, in Coahoma, Miss., of small-pox, Feb. 13, 1901, at 30 minutes past 4 o'clock. Four brothers and four sisters are left to mourn their loss.

He united with the Tangipahba Baptist church in 1891, and lived a consistent member of that church until his death.

He loved the right and hated the wrong and had many good friends wherever his lot was cast.

Farewell dear Cade, we have parted At the brink of the river called death. Wild with grief, we are left broken-hearted.

Only eight now sadly bereft.

Oh, that photo and those cherished letters

Is all that is left of you now.

Of one that had become so important, So much help in this dark hour.

While we miss you we know it is better,

For God doeth all things well.

To be with those we love in mansions above

Than to dwell in this world of trials and cares.

In the morning of life God has called you

From these trials to a land of delight, No more suffering or sorrow to pass through.

But to reign evermore in God's holy light.

SISTER,

## Obituary.

Last night at 9 o'clock the spirit of Mrs. Ralph Butler passed up to its eternal abiding place. She had been seriously ill since Sunday morning, but for twenty-four hours before she died her condition was seemingly growing better. "The silver cord" was suddenly cut and she quietly fell asleep in the arms of her Savior. To know her was to love her. She was kind, companionable and religious. She was a true friend, devoted daughter, loving wife and a faithful church member. She preached both by precept and example the gospel of love and sunshine. The family, the city and the Baptist church will miss her very, very much. Our loss is her gain.

G. B. BUTLER, Pastor.

Natchez, April 12, 1901.

## Obituary.

Mr. A. F. Young died at his home in Sardis, Miss., March 30, 1901.

Bro. Young was a son of Rev. C. B. Young, who was for 17 years pastor of the Sardis Baptist church, and he himself was from early manhood a devoted Christian, and has been for years a faithful deacon in the Sardis Baptist Church. He left a devoted wife and three daughters, other relatives and many friends to mourn his absence. The church misses him greatly, and all unite in sympathies and prayers for the bereaved family. May God comfort them.

E. L. W., Pastor.

## Obituary.

Rev. George Robertson, son of Phillip P. and Lydia G. Robertson was born July 1, 1837, at Shelbyville, Ky., and died in the New Orleans Sanitarium, March 19, 1901, aged 63 years, 8 months and 19 days.

His parents moved from Kentucky to Missouri when he was a small child. From that state he came to Mississippi in 1861, about the beginning of the war, he enlisted in the 4th Mississippi Regiment, Company H of Gen. Nat. Harris' brigade. Served about three years, when he was wounded in the battle of New Hope Church, May, 1864. The ball entering the left cheek, about the point of the bone, passed out just below the right cheek bone. The scar of this wound went into the grave with the body, a witness to the patriotism of the true Southern soldier.

He was married to Florida E. Simmons, at Edwards, Miss., Nov. 10, 1864. Five children, all boys, were born of this union. Two preceded the father to the soul's eternal home, while three, with their mother, are left to mourn their loss, which is indeed great.

But these bereaved ones have every consolation that it is the privilege of the bereaved to have. All the consolations of the Gospel are theirs. It is the united belief of this community that to fail to meet brother Robertson in heaven is to fail to go to heaven.

Then they have the consolation of knowing they did all for him that human skill could do. Physical and mental exertion, time and money were as nothing to them in their efforts to relieve and save the life of him they loved so tenderly. But God overruled all and took unto himself his own, and therefore all is well.

Brother Robertson was converted in early life and was an earnest, faithful servant of his Master through the passing years. Let no one understand us to say that he was perfect; we would not dishonor his name thus. Not perfect, but faithful. He made no pretensions to perfection, only that he was going on to perfection. The ground of his rejoicing was that he was a sinner saved by grace—the amazing grace of God through Christ.

Shortly after his marriage he moved to Missouri; spent about four years there, then returned to Edwards, Miss., and after about 4 years at that place, he came to Utica, October 24, 1874, and spent the remainder of his life here. Now that he is gone, we must live without his help, except as we receive it from the influence of the life he lived in this community.

## SUMMARY OF CHARACTERISTICS.

**Friendship.**—He was everybody's friend. And as near, perhaps, as it was ever true of any one; everybody was his friend. He could, and would oppose and even rebuke those he regarded in the wrong in anything. But he possessed the coveted gift of convincing them that he was their friend.

**Sympathy.**—Out of his friendship for all classes of men came, naturally, great breadth of sympathy. Most people can sympathize with—feel with—only those who feel and think as they do. Our dear Bro. Robertson could transfer himself, as it were, into the feelings and thoughts of others—he could view life from the standpoint of others—and in this he was a man of the people. Cosmopolitan in spirit and

## R. L. PRICE,

## Osteopathic Physician and Surgeon.

Graduate of Louisville Medical College; Graduate of American School of Osteopathy, Kirksville, Mo., offers his professional services to the public.

## OSTEOPATHY

is the most successful treatment for all forms of disease. Many cases hitherto pronounced incurable, and given up to die, have been relieved, by this method.

Among the diseases, yielding most promptly, may be mentioned Stomach troubles, in all forms; Liver, Kidney and Bowel troubles; and, all the diseases peculiar to women alone. Some of the most astonishing cures have been in the various forms of fever—TYPHOID, MALARIAL and "SLOW FEVER."

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Jackson, - - - Miss.



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For selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our complete Dinner Set full size, handsomely decorated and gold-lined. We also give Curtains, Couches, Recliners, Parlor Tables, Sewing Machines, Parlor Lamps, Musical Instruments of all kinds and many other premiums for selling Salvona Soaps and Perfumes. We allow you 15 days to deliver goods and collect for them. We give cash commission if desired. No money required. We prepay all Freight Charges. Illustrated catalogue free. Write to-day, SALVONA SOAP CO., Dept. M., ST. LOUIS, MO.

life, he possessed a breadth of sympathy seldom found in any one.

**Conviction.**—But his friendship for and sympathy with all classes of people did not lead him beyond the boundary of his convictions of right.

"When you are in Rome you must do as Rome does," found no favor with him. It depended entirely upon whether or not Rome did what he believed to be right.

Our aged and honored brother, G. W. Mimms, said, at the funeral service: "While it was my lot to differ widely with Bro. Robertson many times, yet I never had cause to doubt his Christian integrity, his sincerity of purpose." Bro. Mimms walked side by side with him twenty-six years in church work and, therefore, knew whereof he spoke. So while Bro. Robertson was everybody's friend, and could sympathize with all classes of people, yet he was a man of pungent and decided convictions.

**As a Church Member.**—He loved his church and his Master's work. He loved every branch of church work, from the mid-week prayer service of his little home church, to the great mission cause "to the uttermost part of the earth." The faithful servant of his church, his pastor's helper, with truth and we say of him as did Jonathan of David: "And thou shalt be missed, because thy seat will be empty."

**As a Preacher.**—He was once pastor of the Utica church, but for the last several years of his life he did not have any regular pastorate. The principle work he did as a preacher consisted in supplying for his brethren—in filling appointments for them. How faithful he was to his pastor in this! And not only was he faithful to his pastor, but whenever and wherever he had an opportunity to speak in his Savior's name he thanked God for the privilege, and made use of it. And while his sphere of influence was not as wide as that of many ministers, yet he lived a truly useful life. He was great in the little things of life; and these after all, test the greatness of every life.

**As a Servant of Humanity.**—The crowning beauty of Bro. Robertson's life is told in these words: He lived for others. They who fail herein fail

in the highest design God has in the life of the Christian.

Loyal to the services of his church, liberal with his money, true in friendship, patient with the wayward, sympathetic with the sorrowing, kind to the poor and needy; he will be missed as few men ever will be missed.

His remains were brought from New Orleans to Utica, arriving Wednesday, March 20th, and were laid to rest in the Utica cemetery on the afternoon of Thursday, the 21st. The great throng of people that gathered at the church and followed the remains to the grave, bore witness to the esteem and love in which Bro. Robertson was held by those who knew him best.

To the bereaved ones our dear Lord says: "My grace is sufficient for thee." Blessed truth!

With sad hearts we think of our loss; but when we think of thy gain, we bid thee good-bye, dear brother, with this halo of rejoicing:

"Servant of God, well done;  
Rest from thy loved employ;  
The battle fought, the victory won  
Enter thy Master's joy.

"The pains of death are past;  
Labor and sorrow cease;  
And life's long warfare closed at last,  
His soul is found in peace.

"Soldier of Christ, well done;  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Savior's joy."

—J. L. Low.

Utica, Miss.

ALABAMA & VICKSBURG R. R. CO.,  
UNITED CONFEDERATE REUNION,  
MEMPHIS, TENN., MAY 28th, 30th.

Tickets on sale May 25th, 26th, 27th with final limit June 4th, at rate of \$4.20 for the round trip via Vicksburg and Y. & M. V. Ry. An extension until June 19th can be given on these tickets by depositing same and 50 cents with Joint Agent at Memphis.

For further particulars, call on or write,

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